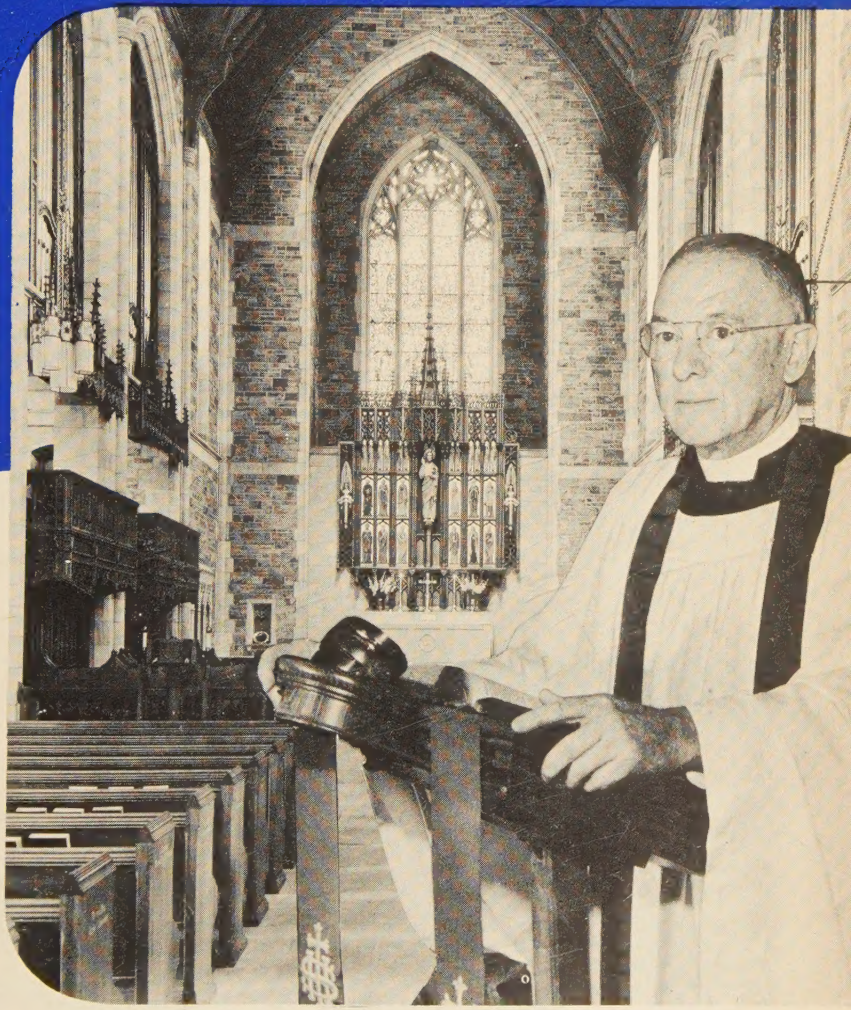
The LUTHERAN



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Dr. William C. Schaeffer, Jr.

35, No. 10

DECEMBER 3, 1952

CENTS

"What I Want Most . . . ."

A GROUP OF AMERICANS touring West Berlin decided to visit some needy families. One woman went to the home of a fatherless family of eight children. She found them huddled close together beside a charcoal fire. Some had no shoes, and none wore a matching pair. Their clothing was old, not adequate for cold weather.

On the first visit the mother of the family was not at home, so the visitor talked with the oldest child. It was a month before Christmas and she said to him, "We decided that each of us would make possible a happy Christmas for one family. I would like to do that for you. Tell me what you want most and what you need most in your family."

THE BOY PAUSED a moment and said, "What we need most—food, fuel, and clothing—you probably can get us. But what we want most, you can't get."

"You're sure of that?" asked the woman.

"Yes," he answered in a slow, ste voice. "I am."

"But what is it?" she questioned, turbed at the youth's evident unha ness.

"DURING THE WAR my father killed and our home destroyed," he her. "Since then my mother is no lo kind to us like she used to be. S cross and unpleasant. We could s the rest if she'd just be kind again. is what I want most for Christmas . I could have what I want most."

To the visitor, the boy's plea for k ness seemed to represent the need o whole world. Food and fuel are im tant, but what we need most is love.

—KATHERINE BENIC

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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COVER PICTURE. Dr. William C. Schaeffer, Jr., will soon leave St. John's Church, Allentown, Pennsylvania, one of the ULCA's most beautiful churches, after a 34-year pastorate. See p. 12.

THE CHURCH IN THE NEW

Christ in Christmas

A campaign to rescue Christmas from the clutches of commercialism moved ahead on a wide front this week. "The dollar sign needs to give way to the manger scene," said Dr. Jesse M. Bader of the National Council of Churches.

Instead of a comical parade staged by department stores, dozens of cities planned church-sponsored Christmas parades with floats depicting biblical scenes. Patterson, New Jersey, and Rock Island, Illinois, were among cities leading off with parades last week. Henderson, North Carolina, and Reading, Pennsylvania, were on this week's schedule.

Community Christmas pageants, manger scenes in public places, and billboard appeals to "PUT CHRIST BACK INTO CHRISTMAS" were features of the December landscape from coast to coast. In Milwaukee the "Put Christ Back . . ." slogan was spelled out in three-story-high electric lights on top of city hall.

Churchmen in Waco, Texas, lost a campaign to persuade merchants not to open the Christmas shopping season on Nov. 9. That was too early to festoon the city with Christmas decorations, they said. They opposed playing Christmas carols in the stores and streets as a device to put people in the mood for holiday buying.

Russians cancel Dibelius trip

There would be no visit to Moscow for Bishop Otto Dibelius, the Russians decided. The trip was "postponed indefinitely" the bishop was informed. Reason given was that Patriarch Alexei of the Russian Orthodox Church is ill.

More probable reason is that the bishop had not done much to win friends at the Kremlin. Last week the air [illegible] London was still blue with things he [illegible] told the British about life in the Ger[illegible] East Zone. He spoke in London a [illegible] days before he was to start for Mosc[illegible]

In the uranium mines of Saxony, w[illegible] Russia gets material for its atom bo[illegible] tens of thousands of workers are c[illegible] pelled to labor under "moral and hygi[illegible] conditions that are appalling," Bis[illegible] Dibelius said. "No attention is pai[illegible] their complaints and protests."

Farmers have their land taken f[illegible] them if they fail to meet delivery qu[illegible] set by the East Zone government, [illegible] the bishop, and "may be arrested [illegible] sabotage as well. Everyone groans u[illegible] this yoke. In one small district m[illegible] than 30 farmers committed suicide."

Bishop Dibelius will make a half-do[illegible] speeches in the United States: in De[illegible] at the National Council of Churches[illegible] sembly on Dec. 11 . . . at Capital U[illegible] versity in Columbus, Ohio, Dec. 12 [illegible] Washington, D. C., Church Federa[illegible] meeting on Dec. 13 . . . in Philadel[illegible] Academy of Music Dec. 14 . . . at [illegible] tysburg College on Dec. 15 . . . For[illegible] Policy Association in New York Dec.[illegible]

Gotwald elected to NCC post

Dr. Luther A. Gotwald was na[illegible] to one of the half-dozen top execu[illegible] positions of the National Council[illegible] Churches in late November. He [illegible] elected executive secretary of the N[illegible] Division of Foreign Missions, succe[illegible] ing Dr. Fred F. Goodsell.

Dr. Gotwald has been executive [illegible] retary of the Board of Foreign Miss[illegible] of the United Lutheran Church s[illegible] 1947. His resignation from this posi[illegible] will be announced at a meeting of [illegible]

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oreign Board this week. He served 25 ears as a missionary in India before ecoming a staff secretary. He is 54 ears old.

The National Council's Foreign Mis-ons Division is an agency of 87 mission oards and societies of 48 Protestant and rthodox denominations.

LUTHER A. GOTWALD
Will be NCC secretary

ard president will open mission

When the pastor arrives in Orlando, orida, to organize a United Lutheran ssion congregation early next month, will know how to make up the quar-y reports and all other documents uired by the Board of American Mis-ns. Dr. William C. Schaeffer, the tor assigned as a board missionary Orlando, was president of the Board American Missions until Nov. 19. or a quarter-century Dr. Schaeffer been pastor of one of the largest United Lutheran congregations, St. John's in Allentown, Pennsylvania (*see cover photo, story on page 12*). Until 1942 he was president of the ULC Parish and Church School Board, and since then has been a member of the American Board. In Orlando the church membership will be zero as the pastor arrives.

To succeed Dr. Schaeffer as president, the American Board elected Dr. Charles B. Foelsch, president of Pacific Seminary.

A half-dozen new congregations have been organized during the autumn, the board was told: in Berkeley, California, and Gladstone Park, Minnesota, during September . . . Baldwinsville, New York, in October . . . College Park, Maryland; Grand Rapids, Michigan; and St. Petersburg, Florida, in November.

Aid from the board in paying salaries of pastors of mission congregations in 1953 is estimated at $647,700. Loans to missions for building projects in 10 months of 1952 totaled $1,238,792.

Protestants answer Catholic bishops

Like firemen who hear the alarm ring, a dozen prominent Protestants reacted promptly in late November when Roman Catholic bishops of the United States spoke on state aid for parochial schools. The bishops said Roman Catholic parents are penalized, contrary to the U.S. constitution, when their children don't get "auxiliary services" in parochial schools.

Such services include bus transportation and textbooks at the expense of the public treasury.

The public school system "is imperiled by the designs of the Roman Catholic Church either to get control of it in communities where the church is strong enough to do so, or to secure a portion of public school funds for the maintenance of its own parochial schools,"

said Dr. Charles Clayton Morrison. He is former editor of The *Christian Century*.

"Americans cannot draw the conclusion that because religion is essential to the free society," said Methodist Bishop G. Bromley Oxnam, "therefore the hierarchy should be permitted to get its prehensile hand in the public treasury . . . Religion, yes; public support of prelate-controlled parochial education, no."

Parochial schools get tax exemption

A California law exempting private schools—principally Roman Catholic parochial schools—from property tax seemed last week to have squeaked through the Nov. 4 election with 51 per cent of the ballots in its favor. Final count including absentee ballots will be announced in mid-December.

The exemption law, passed by the state legislature last spring, came up for a referendum vote in November. Controversy on the exemption question flared throughout the state, with billboard advertisements picturing a worried youngster pleading: "Please stop taxing my school."

The California Taxpayers Alliance and some Protestant groups opposed freeing the schools of taxes which net $600,000 a year. California is the only state which has collected property taxes from private schools. Enemies of the tax exemption claimed that in other states there is a limit on the amount of untaxed land a school may own, but the California proposal opens the way for "holding vast acreages and tremendous property values."

"Released time" gains slowly

There had been no stampede toward released-time classes in religion this fall. The U.S. Supreme Court ruled in April that it is legal for public schools to dismiss pupils from classes to receive religious instruction outside school buildings.

Protestant leaders in Atlanta, Geor voted 32 to 12 in November to peti school officials to grant an hour of leased time each week. Baptists v against the proposal. The classes wil "a missionary project aimed at chil who don't go to church schools at said Dr. John R. Brokhoff, United L theran clergymen who wrote the re tion adopted by the Atlanta Chris Council.

Nine communities in Pennsylv have begun released-time classes rece and six more are talking about begin next year. There are 97 towns and c of the state where classes are conduc

Mothers petitioned the school c mittee in Providence, Rhode Island, a released-time plan, and in Wa Rhode Island, the school committee v unanimously for the plan in the high school.

In Paterson, New Jersey, a dismis time plan was dropped after a six we trial. Request for released time had refused, but schools dismissed seventh- and eighth-grade pupils a hour earlier than usual one day a w

China missionaries set free

A straggling company of Chris missionaries was coming out of C this fall. One by one they were set by their Communist captors and mitted to cross into Hong Kong.

An American Methodist, the Rev Olin Stockwell, and four French man Catholics came over the borde mid-November. Three Catholics ar earlier in the month. A Belgian p who reached Hong Kong late in Oct reported that he had been severely tured in prison.

A LONG TIME COMING HOME
)r. and Mrs. Frank Price reached San 'rancisco recently, last of 80 Southern resbyterian missionaries to leave China

anish Baptists recognized

Recognition as an approved religious ɔmmunity has been granted the Baptist nion of Denmark, it was announced by ie Ministry of Ecclesiastical Affairs.

The government action empowers the aptist church organization to issue bap-ɜmal, marriage and other certificates, ving these documents the same legal atus as those of other churches.

Baptists, with 39 congregations and a embership of 7,000, are the largest ɛe church group in Denmark. The ap-ication for recognition, submitted to e Ministry by the Baptists in 1951, is recommended for approval by the umenical Council of Denmark.

The Danish state church is Lutheran. her approved communions are the ɔman Catholic, Reformed, Methodist, d Jewish.

NEW ULC SYNOD MAY BE FORMED

Prospects for merger of three United Lutheran synods—Kansas, Midwest, and Nebraska—seemed favorable when 15 representatives met on Nov. 18 to formulate a constitution. Name proposed is the Evangelical Lutheran Synod of the Central States. It would unite 175 congregations with 75,000 members.

ULC President Franklin Clark Fry met with spokesmen appointed by the three synods. Another meeting in February will take up further details in the proposed merger. Final action may come in 1954.

Canadian Council creates stir

Cautious talk which is customary at church assemblies was conspicuously lacking when the Canadian Council of Churches met in mid-November in London, Ontario. The meeting rated a four-column front-page headline in Toronto's *Globe and Mail* when the chairman of the Council's chaplaincy service in the armed forces, the Rev. W. Harold Young, discussed moral standards of Canadian troops on duty in Germany.

Lack of a church-related service program (YMCA, Salvation Army, Knights of Columbus) was the reason given for the sag in troop morale. British soldiers alongside the Canadians are in much better shape, said Dr. Young, because British churches have service centers for their men. Government-provided welfare services for the Canadian soldiers are inadequate, said Dr. Young.

The Canadian minister of defense, Brooke Claxton, replied in Ottawa that Dr. Young didn't know what he was talking about because he had not visited the troops in Germany. Dr. Young cited as the source of his information four church representatives, including the presiding bishop of the Church of England in Canada, who traveled in western Germany in August.

Skeptical about evangelism

There were doubts in the Canadian Council of Churches about the value of evangelism programs. Presbyterians, said the Rev. G. A. Peddle, believe God does his own work in converting people. Therefore Presbyterians in Canada have no full-time secretary of evangelism.

The Rev. W. G. Berry of the United Church said he is "afraid of this shot-in-the-arm method. We pep people up and then send them home. But it's the follow-up that is so important. We're living in a fool's paradise if we believe we can convert any man off the street, who has no Christian background, through mass evangelism."

"One of the weaknesses of the church," said the Anglican bishop of Huron, G. N. Luxton, "is that not enough ministers are getting into the homes. The man who gets to the people . . . is the greatest agent the church has in the world today —far greater than any mass evangelism."

Religion in school

"If we don't find a way through the Canadian Council of Churches to restore Christianity in our schools—then heaven help the schools," said Anglican Canon R. K. Naylor of Montreal. Something else will come in to fill the gap if there is no religious instruction of pupils. "And it won't be Christianity."

Psychiatrists, said Canon Naylor, "are just waiting on the doorstep to take the place of religious teaching in schools." They will not teach Christian doctrine.

Schools indoctrinate their pupils in mathematics, history, literature, said Canon Naylor. "They indoctrinate them in politics in case pupils might get the idea that communism is better than democracy. It seems to me that about the only thing we mustn't indoctrinate school children in is religion."

Lutherans speak on birth control

A Lutheran group had somethin[g] say last month on a subject usually ta[k] "planned parenthood."

The American Lutheran Confer[ence] meeting in Minneapolis in mid-No[v]ber, heard from its commission on s[o]cial relations that "no moral merit or [de]merit can be attached to any of the [m]ically approved methods for contro[l] the number and spacing of chil[d]ren. Whether the means used be those la[b]eled 'natural' or 'artificial' is of far less[er] importance than the spirit in which [the] means are used . . . "Overabundant [pro]duction of children without realisti[c] regard to the responsibilities involved [can] be as sinful and selfish as the com[plete] avoidance of parenthood."

The commission's report was ref[erred] to the five churches of the confer[ence] for study.

In the women's section meeting o[f the] Lutheran World Federation assembl[y at] Hannover in August it was recomme[nded] that the church speak out plainly on [birth] control.

And so forth

Presbyterians were ready this m[onth] with a 250-page plan for merger of [four] large denominations: Presbyt[erian] U.S.A., Presbyterian U.S., and U[nited] Presbyterian. There will be 1[00] copies of the plan distributed in [January], said Dr. Ralph Lloyd. Clergy[men] and laymen will be asked to study [and] propose revisions of the merger prop[osal].

Hollywood pictures are more w[holesome] some this year than usual, Bishop Mi[chael] J. Ready reported on behalf of the [Roman] Catholic Legion of Decency. [Of the] 373 films reviewed, 164 were clas[sified] A-1 (all right for everybody), 141 [were] A-2 (morally unobjectionable for adu[lts]) and 64 were B (objectionable in p[arts]).

World News Notes

ussians can relax

It might not be necessary for the men n the Kremlin to worry much longer bout the speed of rearmament in west- rn Europe and America. Most of the tlantic Treaty nations are weary of ending so much energy and money on efense equipment, and want to let own.

The 14 NATO countries were replying st week to a questionnaire on 1953 lans which will be considered at a orth Atlantic Council session beginning Paris on Dec. 15. Next year's pro- uction of defense supplies should be t down from earlier estimates, the Brit- h said. The French were sure they uld not afford the heavy investment pected of them. Belgium decided to duce the draft period for soldiers from to 21 months. The Netherlands said could supply NATO with only three op divisions instead of five. West rmans are quarreling violently among emselves about whether to rearm.

Biggest factor in the rearmament pro- am will be the decision of the new ngress on how high to set the U.S. dget next year. If a proposed reduc- n from $80 billion to $65 billion is cted, spending for guns and planes st be drastically slashed.

w hope for Korean truce

Evidence of the worth of the United tions is the chance it provides for ing serious thought to ideas coming m nations which ordinarily don't nt in world power politics.

rom India in November had come a npromise proposal for settling the blem of what to do with prisoners en in the Korean war. Take them all over to a neutral island, said India, under supervision of nations not engaged in the Korean battle, and let them make up their minds about where they want to go from there.

Neither the United States nor Russia dared to make any gesture of willingness to accept the plan. If the Russians accept, multitudes of U.S. citizens will decide there must be something wrong with the plan. If the United States endorses the new proposal, Russia would be likely to reject it.

First move in the cautious maneuvering was for Britain to line up in favor of the Indian suggestion. Britain's foreign secretary, Anthony Eden, had talked with General Dwight Eisenhower a short time before he announced Britain's decision. That was a left-handed way of indicating the U.S. might be favorable.

Home is best for children

Children should be kept in their own homes whenever possible, a two-year study of foster-home care disclosed, according to Dr. Ralph D. Rabinovitch, chief of the children's service of the Neuro-Psychiatric Institute, University of Michigan. "There should be less haste in taking a child out of a bad family situation and more emphasis on rehabilitating the home for the child."

"No matter how bad the family situation, the child tends to make excuses for it and identify himself with the family. This early identification makes it difficult for a child to accept a new family relationship."

Another result of the survey indicated that for adjustments to a proper mother-child relationship a child should be adopted before the age of six months.

Washington

WAITING FOR EISENHOW

NEARLY A MILLION PEOPLE lined the streets of Washington as Dwight Eisenhower rode from the national airport to the White House. In his first visit to the city since his election, Ike was given a welcome reminiscent of that in 1945 when he returned to the U.S. shortly after V-E Day. The fact that residents of the District of Columbia cannot vote did not keep them from turning out en masse to greet the man whom the rest of the country had selected as the next occupant of the White House.

In brief televised remarks at the air port, Eisenhower expressed surprise that such an enthusiastic welcome should have been caused by his brief visit to the capital city. The visit, however, was hardly a casual one. Its chief purpose was a face-to-face conference with President Truman in an effort to ease the transition from the 20-year-old Democratic administration to the brand new Republican one.

It was the first meeting of the two men since the conference less than a year ago at which Truman was reported to have offered Eisenhower the Democratic candidacy. In the interim was the bitter presidential campaign, marked by angry charges and recriminations. Shadows of the unpleasant past were surely present at the meeting, but they were kept out of sight as much as possible.

Serious business

Both the president and the president-elect knew that personal feelings must be subordinated to the urgency of the task to be performed. In a world where international crises arise overnight, vital decisions cannot be postponed. The position of leadership held by the United States demands that the change of administration be accomplished with little disruption as possible.

Conditions have changed greatly si the last turnover of administrations 1932. Government has swollen, in number of people it employs, the num of departments, the amount of mone costs.

It seems reasonable, however, Eisenhower has declined to have a in the framing of policy before inaugu tion day. He will accept Truman's o to have observers who can be briefed pending issues of urgent importance collect confidential information wh will enter into later decisions. But will avoid a twilight period of joint sponsibility for foreign or domestic icy. He wants a clean break between old and the new.

Time will tell

Whether or not this is a wise decis time will tell. If no new crises aris the next two months, it will prob be an advantage to have the new adm istration start with a clean slate. If, h ever, Russia should take advantage the uncertainty by lighting new fires need to be stamped out without de the president-elect might have to re sider his stand. What he observes on trip to Korea may have a decisive e on his final position.

Meanwhile, every possible step sh be taken to reassure the western nat as to the general direction of future foreign policy. With the United Nat facing the gravest kind of problems volving the peace of the world, it sh be made unmistakably clear that election of a Republican administra will not mean a retreat into isolation

—ROBERT E. VAN DEUSE

ARMY MORALE

MILITARY OFFICIALS were patting themselves on the back last month over the success of recruiting efforts. In a Remembrance Day broadcast Defense Minister Brooke Claxton announced that the strength of Canada's armed forces had passed the 100,000 mark. This is the highest figure ever reached in peacetime. (During the Second World War it was about 750,000.)

Two days later these officials were confronted with the charge that conditions among the troops were not what they should be. Speaking to the Canadian Council of Churches in session in London, Ontario, the Rev. W. H. Young said that the morale of the 27th Brigade, now stationed in Germany, is bad and that the welfare services that they get are poor. He made the remarks in connection with his report as chairman of the council's chaplain service which co-operates with the armed services in the selection and supervision of chaplains. At present there are 108 Protestant chaplains, 16 of whom are serving overseas in Germany and Korea.

DR. YOUNG told the council that the churches must do something about the situation. He reported that the defense minister had said that one brigade did not warrant sending four welfare services—the YMCA, Salvation Army, Canadian Legion, the Knights of Columbus. As a result, none of these services looked after Canadian troops in Germany. It was obvious that better services were needed than those provided by the army's welfare officers.

He proposed that the Canadian churches should follow the example of the British churches and set up welfare services for the soldiers. These would be staffed by church people and related to the chaplaincy service.

An immediate reply to the charge of bad morale came from the minister of defense who asserted that morale was good "considering the men are serving abroad in peacetime." The reply said further: "Sweeping statements like that have the effect of damaging the morale of the forces, decreasing recruiting and interfering with the defense of Canada."

The reply questioned the source of Dr. Young's information, noting that he had never visited the troops in Germany. It is generally assumed that at least some of the background for the charges came from four ranking Canadian churchmen who did make such a visit during the past summer under military auspices.

IT IS EXPECTED that the number of Canadians in service will reach 120,000 by the spring of 1954. This will mean a corresponding increase in the number of chaplains. An added responsibility will thus fall on churches which have often lagged in supplying the desired number of pastors.

On its part, the defense department is improving the conditions under which the chaplain carries on his work. At one time he often had to improvise buildings or even adapt rooms for use as a place of worship. But in recent years this has been changed and a policy of providing chapel buildings is being worked out. Last February the first building for exclusive use as a chapel was dedicated at Fort Churchill. This is far short of the ideal proposed by the Canadian Council of Churches: a chaplain and a chapel at every permanent military establishment.

—NORMAN BERNER

The Schaeffer Story

By RICHARD T. SUTCLIFFE

St. John's Church stayed downtown in Allentown, Pennsylvania, pastor and people labored valiantly in a 22-nationality neighborh

THE WHOLE WORLD thrilled with happiness and good will on Christmas Eve, 1918 . . . for good reason. After 50 months of war, the "good tidings of great joy" that sang out across continents that Christmas were more than just familiar words and music.

In Allentown, Pennsylvania, snow fell that evening, which meant children shouting, sleds slamming, and late-shoppers scurrying. Apparently there wasn't a care in sight . . .

. . . Except for a loyal band of vestrymen of St. John's Lutheran Church. Their church had been without a pastor for several months. They weren't sure what to do about their congregation's "typical liabilities of a central-city church —members moving away, indifferent and hostile elements moving in, 22 nationalities in the neighborhood, demoralizing conditions in housing, employment and need."

Some of them were for "moving away from the deteriorating downtown area into one of the suburbs." Others hesitated to lift their ecclesiastical skirts and fly from the problem that way.

"If that young man we've called as pastor would say 'yes,' he'd have some suggestions that would help us decide," offered one.

At that point the doorbell rang and a snow-sprinkled Western Union lad pushed a telegram through the doorway. The message was from the Rev. William C. Schaeffer, who had been serving as a secretary of the National Luth Commission for Soldiers and Sailors. telegram stated: "Your many assura convince me that the most I can d St. John's is all too little. I give m to you today with the prayer that gether, our ministry may make meaningful to many God's gift of Son." It added one condition . . . St. John's remain in its downtown tion. "The church dare not retre the face of need," said the sender.

That was in 1918.

EARLY LAST MONTH proof that condition set by Dr. Schaeffer 34 ago was sound advice was amply de strated as staunch members of St. J wept openly as their pastor annou from the pulpit he was resigning " out where there are fields where I still be of service."

"This day," he said, "calls for bust ministry, for youthful vigor alertness to changing needs, for q ness to respond. These, with God's cious help, I've sought to give yo anything should now suddenly fail, that we have accomplished tog would be in jeopardy. Not for al world would I be a burden or a c on this congregation."

Members sitting in stunned su looked back over 34 years:

. . . one of the first moves mad lowing Pastor Schaeffer's arrival in town was careful cultivation of pla

"One of the Finest Examples of a Lutheran Church . . ."
St. John's Church, Allentown, Pennsylvania

prove housing conditions and property
ues in the area around the church.
osequent building of the post office,
irt house additions, community service
ters, and so forth, has kept the blocks
und St. John's "unblighted."

. . with the aid of prominent Allen-
ians in public school circles, Amer-
's first released-time religious educa-
classes were begun in St. John's
irch. This brought children of the
ghborhood into the church life.

. . acquired old buildings and lots
the erection of what many call "one
the finest examples of a Lutheran
rch in North America."

. . membership in the congregation
ly tripled in the present pastorate.
now 2,350.

. . under a brilliant succession of leaders of great church music (Clement and Harold Marks, Paul Ensrud, and Giuseppi Moschetti) the congregation gradually obtained musical ranking seldom attained by churches outside of large metropolitan areas.

Many members of St. John's protested: "We can't let you go." "If you were slipping physically or mentally, yes," argued one young layman. "But you're not. The congregation was never in better shape. Here you stand at the peak of your ministry . . . and you chose to strike out to 'new fields.' I don't see it!"

Those delving into the story discovered that the vestry of St. John's had been looking around for additional help for Dr. Schaeffer during the past year . . . an associate pastor, another director of

religious education. It was the vestry's way of telling Dr. Schaeffer: "We're willing to get you all the help you need, but we want you to remain at the helm!"

Dr. Schaeffer hadn't argued; his men knew best. But he had reminded them gently that "the job that has to be done here at St. John's demands a man. No man capable of the job of becoming your pastor would want to be an 'associate' because he will naturally have his own ideas about how to do things."

In the final run, the vestry submitted to their pastor's advice. "With great reluctance, sincere regret and deep appreciation" the resignation was accepted. "He's been a builder . . . an educator . . . an outstanding spiritual leader," said one resolution adopted by the vestry and amened by the congregation. ". . . Pastor Schaeffer has been more than the shepherd of a large flock. He has in his unique way been the personal pastor to each of its members, sharing their joys and tribulations as if they had been his own, inspiring us always to rise to the stirring challenges of the Christian life and the program of the church . . ."

BUT THE STATISTICS, the square feet of property, the real estate evaluation on cathedral-like St. John's (worth well over a million dollars) don't tell even half the story. Perhaps a few details of Pastor Schaeffer's busy life could better explain the love and affection now being expressed in Allentown.

Dr. Schaeffer, born in a Richmond, Virginia, parsonage, admits to "knowing at the age of four that I was going to be a minister. I've never had the slightest doubt about my calling."

"Home missions are in the Schaeffer blood," he told me. His brother (former Mississippi Synod president and now South Carolina pastor—the Rev. H. Brent Schaeffer), nephew (the Rev. William Schaeffer, North Augusta, S. have been in home mission work.

Following his graduation from S ern Seminary Pastor Schaeffer served in Charlotte, North Carolin pastor and at Elizabeth College as a fessor before accepting a call to A as pastor of Redeemer Church.

While in Atlanta, his "home mi pulse" began pounding and after o ing his council's permission, he we Lakeland, Florida, one week out of month to start a congregation ther

A layman of the Atlanta comm who had moved to Birmingham, bama, wrote to Dr. Schaeffer sugge "If you'll do the same thing in Bir ham you did in Lakeland, I'll b the first charter member." In no the story was repeated.

AFTER A WEDDING
He's shared many joys

In Birmingham, Dr. Schaeffer learned at at near-by Bessemer City (20 miles vay) a number of Scandinavians orked in the steel mills. "Scandina- ans . . . Lutherans—Lutherans . . . andinavians," mused the young bach- or pastor to himself. Further research covered the fact that each night a ain left Birmingham around 10 o'clock r Bessemer City to pick up the late- ift steel workers. Dr. Schaeffer bought round-trip ticket. Riding down to ssemer City on a half-empty train, he ited for the night shift to entrain for rmingham. As workmen clambered on e coaches, he watched for the "blue- ed fair-haired boys" (figuring they uld be the Swedes, Finns, and Norwe- ns), then "casually" made their ac- aintance on the return trip, inviting m to services at the new Lutheran urch. Many charter members of the mingham church were obtained on "midnight Birmingham Special."

Before leaving Atlanta, Pastor Schaef- helped organize new missions in attanooga, Tennessee; Senoia, Geor- and Andrews, North Carolina.

What's been your greatest satisfac- as a Lutheran pastor?" I asked Dr. aeffer last week.

That's simply answered," he told me. lping make sure that our Lutheran rch need never retreat in the face of d!"

How about your biggest disappoint- t?"

I thank the Lord I haven't had many. haps my one disappointment is peo- who would make their Christianity ush-button' religion. It's my duty as or, my people's responsibilities as stians, to help Christ release the ispring in the individual's life so that an live fully to the glory of God."

In the Children's Chapel
Religious education was stressed

Although the departure from Allentown will be difficult, Dr. Schaeffer last week engaged in another episode in surgery. At a meeting of the Board of American Missions, which he has served as president for four years, he resigned as president and as a member. Perhaps a statement by one ULCA official would illustrate best what this break means to Dr. Schaeffer: "Dr. Schaeffer has lived and breathed American Missions many more years than he has served on the board. He is one of the men most responsible for the increased confidence and trust that the church has placed in its Board of American Missions."

What are his plans?

He expects to leave shortly after the first of the year to become a home mission pastor in Orlando, Florida. Already, he's telling friends of some of his plans "when I begin my new pastorate."

His vitality, coupled with his sincerity and humility, holds high promise of a strong mission in Orlando soon.

The Church Has a Political Duty

God rules both the secular and the spiritual kingdo
of earth and Christians must share civic responsibili

AMIDST THE CONFUSED political situation of the day, many people look to the church and expect from it a word of spiritual leadership. Particularly do Christians active in public life long for some indication of how they are rightly to preserve their faith.

There is wide uncertainty in the way present-day political questions are dealt with among Christians. Many preachers in their sermons feel called upon in the name of the lordship of Christ to suggest definite practical solutions to political problems. They practice "political prophecy" and feel themselves called on to give concrete directions to the politicians. Others proclaim that the church has nothing at all to do with the political. They say that the church should limit itself strictly to preaching the Gospel.

ON THE BASIS OF Scripture and the Confessions, the Lutheran Church must reject both these ideas as mistakes. The church knows that the Christian is called to fulfill his political responsibilities conscientiously. But the church calls upon him in all earnestness not to destroy the boundaries which stand between the church and the world, between the political order and the Christian congregation.

In this sense, the church bears witness, along with the Lutheran Co sions, to the biblical teaching of two kingdoms." Since this doctrine, ever, is often misunderstood, falsel terpreted, or misused, we as bishop the church feel it our duty to iss clarifying and directing statement.

I

"Seek ye first his kingdom and righteou and all these things shall be yours as (Matthew 6:33)

EVEN WHERE THERE IS a questic the church's political responsibility, must first be specific reference to its task. To all people and in all its the church must bear witness to the news of redemption in Christ. That first and foremost duty.

For there is only one victory ove needs of this earth: the salvation v has been brought about by the death resurrection of Christ.

In this condemned world which s under the wrath of God, the servan the church are the preachers of et salvation and the messengers of the ing world of God. The Word of and the holy sacraments are the m which God himself has entrusted t church. Through these, Jesus grants salvation to believers in h already in this present time—until a end of the world he can offer it op

Therefore we exhort all who offices in the church to perform duties incident to salvation with plete dedication, happily and in

The accompanying statement is condensed from a translation of the document prepared and issued by the bishops of Germany's United Lutheran Church.

allowing themselves to be led astray by nothing.

We ask the congregations to desire nothing more from their pastors than his service, to place their trust only in Jesus and his salvation—not in political programs, earthly powers, or historical events.

II

"My kingship is not of this world" (John 8:36)

"There is no authority but of God" (Romans 13:1)

So THE JOYFUL message of salvation may not be overshadowed by anything, our church, in its Confessions, indicates the difference between the secular and the spiritual rulership of God.

In his spiritual rule, God transmits eternal salvation through the preaching of the Gospel and the administration of the sacraments. For this God instituted the church's ministry and assigned it the preaching of the Word, administration of the sacraments, and duties of spiritual care.

In secular affairs God maintains an outward, earthly order in this sinful, chaos-threatened world. For this purpose God establishes human authority, earthly government, and gives it the law so that the right may be set up and maintained, and human society made possible and protected.

God also gives government the full power to check destructive evil through the use of force when necessary.

BOTH KINGDOMS, THEN, are of divine origin. But according to the will of God they serve different purposes. For this reason the earthly kingdom is not to reach into the affairs of the church in an attempt to gain the service of the church for worldly purposes. Contrariwise the church must not lay claim to any of the powers which according to the will of God are placed only under civil government. Whichever lays hold of the functions of the other, from either side, damages the order of God by mixing the secular and spiritual worlds together.

Where the difference which God has set between church and state is disregarded, there arises either the state's domination of the church—totalitarianism—or the control of the state by the church—clericalism.

There are special reasons for warning against mixing the two realms. The struggle of the German church during Nazism has opened our eyes to what happens when the state tries to make a tool of the church by making a total claim on man. But we must also warn against the opposite distortion. The church is no working model for the state to follow.

III

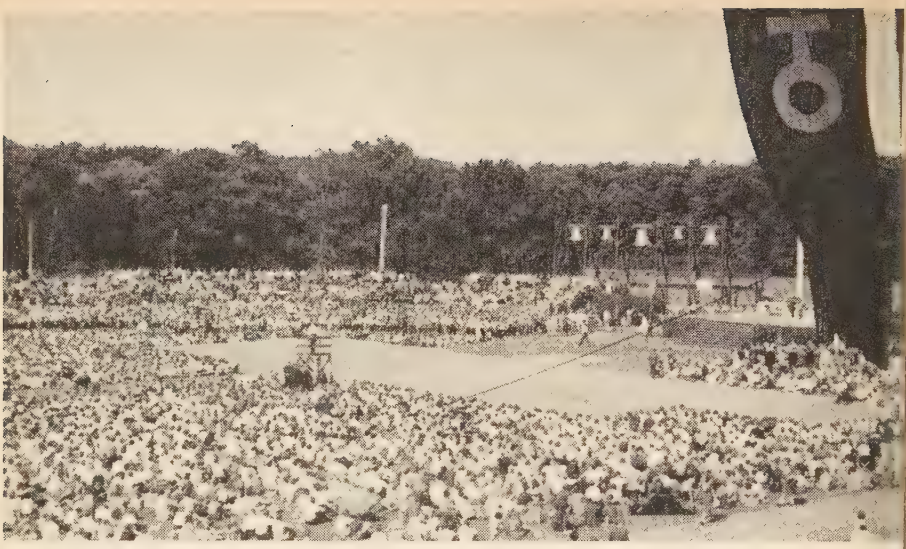
"He hath shown strength with his arm" (Luke 1:51)

THESE TWO ORDERS may not be torn apart. They are made to fit together.

To be sure, God rules differently in the spiritual kingdom. But standing between man and chaos, God gives man an external order so that work of preaching and so forth may be carried on. Thus the worldly order—the state—serves God, whether it knows it or not.

Thus there can be no absolute separation of the two realms. No special, secular area stands apart, without relation to God's plan of salvation.

People accuse the Lutheran Confessions of tolerating a dangerous separation of church and state and thereby a false order that is a law unto itself. In the course of history this misunderstanding has occurred at times. People called it "Lutheran" when the state was elevated



PROTESTANT WITNESS IN GERMANY
Rally at Hannover convention affirms loyalty to the church

to self-regulating power and controversy centered on the applicability of the command of God to the political order.

SUCH MISUSE OF THE doctrine of the two kingdoms is neither to be found in Luther's teachings nor in the confessional writings. The Lutheran Church has released the secular realm from its false subjection to the spiritual realm and has made men fall back on their own responsibility in the decisions of their secular callings. But this responsibility is responsibility before the God who has made himself known to us in Christ.

Therefore we ask, on the basis of the doctrine of the two kingdoms, that all people should recognize civil office and secular occupation and position as a divine assignment and conduct themselves in these positions in responsibility to God and in obedience to his command.

IV

"You are the salt of the earth" (Matthew 5:13)

EVERY CHRISTIAN has been placed by God in both realms and must maint himself in the resulting tension. W this means for church and individual discussed in the following:

By its mere existence and the mistakable affirmation of its spirit purposes, the church has a high degree public and political influence. This m be hidden from the world. It cannot weighed or measured. But it is still great significance that in the midst the people, the congregation of Chr gathers together to praise God and p to him. It is also full of political me ing when Christian people practice f giveness among themselves on the b of the forgiveness which has been gi them, and when they overcome desp and fear through faith.

The church works in the world thro the preaching of the Word of God. preaching of the law is included in t For this reason the church again again renews its publication of the of God relative to the development

ecular life. This does not mean that ne church should interfere in the sec- lar order through specific recommenda- ons and bind the consciences of Chris- ans. But God's command gives funda- ental principles and shows to all the mitations for concrete action in the orld.

ABOVE ALL THE CHURCH calls the in- ividual Christian to service in public fe. He is aided by the Word of God b understand and make use of the sec- lar order. As a child of God he can ius make responsible public decisions ee from fear of other men, from the eification of other men, or from the espising of others.

This gives him the freedom to perform is service to the community in full po- ical responsibility and without personal nbition, anxiety, and false hopes. The nnection with Christ protects the Chris- an from impatience and cowardice. It otects him from leaning on false means salvation or political credulity and it ables him to combat that tendency hich is peculiar to our times of making estions of general relationship and ewpoint out of mere political decisions.

The very nature and commission of e church draws limits to its political rvice. In its teachings of God's com- ands it always leaves room for varied litical views.

Thus the church cannot enter the litics of the day with its own Christian ogram or with its own Christian party ganization, nor can it attempt to in- ence politics in the name of the ap- cability of the Gospel. It must not con- ct itself with political parties or allow elf to take part in achieving purely po- cal goals. The test as to whether the urch is respecting these limits will al- ys be whether or not it keeps itself free from false ties and associations. And part of this is that the individuals who hold a spiritual office should hold fast to the message of salvation and avoid activity in party politics.

A BASIC ASPECT of the public responsibility of the church is realized in the area of Christian charitable work. Even Christianity cannot meet the manifold social needs of this existence. But it is an example in various fields. Christian men and women have gone ahead in voluntary service where urgent social legislation is still needed. And beyond that, among those things which no law can achieve, is the pre-eminent area for faith which is active through love: the care of the homeless and dispossessed, the providing of a home for the hunted and the downtrodden. The more the church is true to itself and carries out such services through love, all the more does it gain the courage and the will to encourage patience, uprightness, and kindness in the secular order of life.

FINALLY, and above all, the church carries out its work in the great field of the care of souls and intercession. None of its leaders or members can deny himself where his services are asked in this area. For it is precisely the freedom of the church from all pretensions of political power that gives it the possibilities of personal counsel and aid.

The church can become a meeting place and can overcome or help to reduce the contradictions of the political and the social—without taking from anyone the duty of political decision and the burden of personal responsibility. Since there can be no encroachment of the church in other offices, it must be constant in prayer and intercessions for those in power as well as for those in need.

Miracle in Valencia

By NORMA PETERSON KERN

In a remote Venezuelan city a congregation of Lutheran refugee from Latvia worships in its own language led by its own pastc

THE ROAD FROM Caracas to Valencia winds through breath-takingly beautiful mountains. In places the curves are dangerously sharp and the edge of the road is painfully close to gaping crevices below.

In the valley, without bothering to be planted, banana trees grow in profusion. Here and there a cultivated spot yields abundantly. There are vegetable patches, and melons, perhaps a dozen rows of corn growing higher than any to be seen in Iowa or Nebraska, and an occasional luxuriant patch of cotton.

Outside the adobe, thatch-roofed hovels, built on the very edge of the road, one sees sparsely clad and even naked small brown bodies. Toothless old crones filthy with the grime of ages sit in doorways. Men wearing broad-brimmed hats move about or stand and watch the world go by. Everywhere are women toting on their heads anything from bundles of clothing to five-gallon kerosene cans.

ALONG THE HIGHWAY one sees a few well-packed burros led by boys or men, and, occasionally, a donkey-drawn cart. Now and then men are riding bicycles or motorcycles, but the constant heavy traffic of automobiles, trucks and buses makes one think that everyone in Venezuela is driving a car. Each driver makes his own traffic rules. If he's in a hur he passes you even on the most obscure and dangerous curve with little thoug for oncoming traffic; if he wishes to st and chat with someone on the street in another car he simply does so and pe haps ties up a long string of cars. Th and the sheer beauty of our surroundin made the four or five-hour trip to Vale cia an interesting and sometimes excitin one.

MY HUSBAND, Pastor Fred W. Ker Dr. Anna Raimonds, and I were on o way to attend a Latvian confirmati service the next day. Dr. Raimonds, dental surgeon, famous in Europe as practitioner and professor in universit in many countries, had recently becon president of the women's organization our rapidly growing work among t Latvian Lutherans in Caracas. We we going to be entertained in the home her foster daughter, Mrs. Dobelis. April we had also been guests in th home when Pastor Kern had baptiz their baby boy.

We arrived at the Dobelis home eight o'clock. Pastor Alfreds Gul soon joined us and together we enjoy the good things set before us. While ate, Pastor Gulbis told us of the happ busy week he had spent in Valenc during which he had called on 40 Latvi families. All had received him joyful

Word of his presence in the city h spread quickly. Everyone looked f ward to his visits. Some, including

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Mrs. Kern is the wife of the Rev. Fred W. Kern, who is on the staff of the National Lutheran Council and is now serving in Venezuela.

Latvian Catholic family, were fearful as the week wore on that he might miss them. He made it a point to see them all. It was something new for Latvian Lutherans that the pastor should visit them. It was not so in the homeland.

Pastor Gulbis' eyes glowed as he told us about the experiences of the week. Often he spoke of the light and joy he saw in the eyes of people he met but I am sure it was equaled by the light in his own. I thought how quickly and easily the people must have sensed that in this man Christ truly lives and works and loves.

Sunday morning at ten we were at the home of the Stumbris family, on the outskirts of the city, where the services were to be held. As in the days of St. Paul, Christians met for worship in the home of a devoted and consecrated follower. We were taken into a large room converted into a chapel. I could never describe the sudden quickening of my heart and the tightening in my throat as I looked about me. The room with its rough stone walls and corrugated aluminum ceiling was as beautiful a place of worship as any I have seen. The ceiling timbers had been festooned with red hibiscus branches. Evenly spaced all around the wall were wooden candle holders with lighted white tapers. Planks were arranged for pews. In the front row dining room chairs were reserved for the guests. An altar had been constructed. It was covered with gleaming white linen.

Above the altar a new wall rug had been hung and against this stood the tall, plain wooden cross. Regal calla lilies in crystal vases on either side of the altar were flanked by seven-branch candelabra. There was also a pair of candlesticks. The effect of the lighted white candles and the lilies was lovely. The communion vessels were properly covered, an open Bible lay on the altar.

The pastor and confirmands entered and took their places before the altar while the stirring music of Luther's battle hymn was played, from the adjoining room, by an able Latvian violinist. The

Pastors Gulbis and Kerns with Confirmation Class

It seemed like a miracle

pastor was garbed in his black robe and wore a heavy silver chain and cross. The two young ladies wore the floor-length, long-sleeved white gowns traditional in Latvia for confirmation. The young man wore a grey suit with a stiff white bow tie and collar. There was a hush as the pastor knelt before the altar in prayer, then the rafters were fairly raised as the song swelled forth from the throats of the 63 Latvians worshiping once more in their own tongue.

ONCE MORE! Was it possible that here in this strange land to which they had come to find refuge and a new life, after the horrors of the years during and following the war, they were actually holding a Lutheran worship service? Here in this old Spanish city of Valencia, so different in every way from their own land? Here among a people whose religion, culture, language, climate and standard of living were so vastly different from their own, to be singing once more the old familiar hymns?

In their hands they held the programs prepared by Pastor Gulbis especially for this service and brought from Caracas. Here before their eyes, now blinded by tears, were the printed words of the hymns, one composed by the pastor for this very service. Here in the room made ready by loving hands they were once more a people bound together by their common faith. Before them stood their pastor, who with them suffered the flight from their homeland and the long, hard years in DP camps. Here before them were three of their own young people to be confirmed. Soon, they themselves would stand before the altar for public confession. Soon they would once more receive the sacrament of the Lord's Supper.

And once more they were singing hymns together, praying together, hea ing the preaching of God's Word. was a miracle.

Along the road we had traveled fro Caracas we saw brightly colored strea ers, garlands and arches of flowers. the very day of the service at Valenc thousands of faithful Roman Catholi would stand for hours in the sun along the highway to watch the proc sion bearing the effigy of the Virgin Coromoto, whose presence in Venezue was to bring "great miracles" to pa But here in Valencia was a miracle greater. This miracle was made re through the power of the Holy Spi working through the National Luther Council and Lutheran World Federati to send pastors to minister to the d placed people and immigrants recen permitted to enter Venezuela.

THESE PEOPLE came penniless a empty-handed to this Latin Americ country. Employment was hard to fi Housing, medical services, schools a other pressing problems had to be n in a country far different from any th had known and where costs are probab higher than anywhere else in the wor And now the church had come to the This was a miracle.

Though I understood not a word the service which lasted fully two hou I too was worshiping humbly and gra fully. In my heart was an incessa aching prayer that God in His me would somehow forgive a world t permits people to be displaced. At same time I was praising God for p serving and demonstrating in these peo a faith greater than any I had previou seen. It was significant that this Sun was a day of national thanksgiving amo Latvian Lutherans. For all of us it truly a day of thanksgiving.

JANE MADE A PROMISE

By FRANCES ELSWORTH

I asked my daughter never to date a Roman Catholic but now a crisis has arisen and I must reveal my own tragic experience

JANE CAME TO ME TODAY for the explanation of a promise I exacted from her the day she had her first date. I told her then, "Promise you will never date a young man who is not a Protestant before telling me about it."

So tonight I will have to tell her my story. I am the daughter of Dr. Vance Craig, a minister. Before mother died three years ago I was superintendent of nurses at the hospital our church operates in our city. Father asked that I leave my work and become his housekeeper. He felt I could give more attention to Jane, too, if I had no professional duties.

MY MIND IS GROPING for a way to tell Jane the story that began in 1918 when I was an army nurse at a field hospital in France. Terence O'Byrne was brought to our tent, a shrapnel cut across his head. He was bleeding profusely and I had a time getting the blood washed from his face and eyes. When he could finally see he said, "Am I in heaven? No angel ever looked sweeter than you."

That was the beginning. Three months later we were married by the Protestant chaplain at our station. Terence went back to active duty soon after. Later, when I knew I was to have a baby, I went home to the parsonage with father and mother to await my baby and the end of the war, when Terence would come home.

Jane was born in the spring of 1919 and Terence was expected home a short time later. I was so eager to have my husband at home to meet our daughter and my parents. I did not hear from him until Jane was three weeks old and then by telephone call from his home town in the Middle West. He asked me to come there as soon as I could and we would make plans for our future.

Against the wishes of my parents I left for Terence's home two weeks later. Terence met me at the station and to my utter amazement his parents, two very well-dressed middle-aged people, were there too. I was more amazed when they led me to a luxurious limousine and we were chauffeur-driven to a suburban estate. A uniformed maid showed me to a suite with nursery furniture in a bedroom in which there was only one single bed.

I said, "But I do not want a nurse to sleep in my baby's room. I want to take care of her myself."

The maid answered, "This is to be your room, madam."

Summoning all the composure I could I said simply, "Will you please ask my husband to come up?"

I TOOK OFF JANE'S little coat and bonnet and made her comfortable, then sat down to nurse her. A rap on the door and my "Come in" brought Terence into the room. Seeing me with the baby he lost the cold stiffness which he had assumed and rushed to us, kissing us both hungrily.

"Isn't she sweet, Terence!" I said as we both looked at our tiny daughter,

now fast asleep. I arose, put the sleeping baby into her crib and then went again into my husband's arms.

Finally I said, "When will they change this single bed to a double one?"

Terence looked very disturbed and then said, "Anne, come here and sit down. When you and I met we were both hit so hard and so under the stress of war we never talked about our families. I told you my father had a manufacturing business and you told me yours was a clergyman. When we decided we wanted to marry before I had to return to the front, I didn't care who married us. After you left France I had a letter from my parents asking about our marriage and when I wrote of the circumstances they asked me to come home before I went to you. They called in an uncle who is a clergyman of our faith. He has shown me the error of my neglect of my religious duties and that I must correct the circumstances of our marriage before you and I can again live together. He will quietly give you instructions in our faith and then quietly remarry us and baptize Jane."

"TERENCE, HAVE YOU forgotten that I am a minister's daughter? Do you and your family insult me and Jane and cast doubt on the validity of our marriage and her legitimacy?"

Terence and I argued for several hours. His parents and his uncle renewed their stand after dinner that night. The next morning Jane and I were on the train bound for my home.

Father met me. His kindly face broke my composure completely and I cried all the way home in the only rattling old taxicab our town boasted. We all talked late that night and before I went to bed I wrote to Terence.

DEAR TERENCE:

Had I even guessed how you fe about your faith when we met France, I never would have marrie you. You knew I was a minister daughter; you never had any clerg man of any faith visit you; you you self asked the chaplain who marrie us to perform the ceremony. Fath agrees with me that you have the so right to determine your own religio life, and that I have no right to a you to alter any part of it.

However, my own faith mea equally as much to me. If you an your parents feel that you and I are n married, you are free to take any ste you want to end the legal entang ments. I will return to my professio and am entirely able to support Ja and myself. Sincerely,

ANNE CRAIG O'BYRN

THREE MONTHS LATER CAME two thi legal envelopes, one a legal decree divorce, the other annulment papers i sued by authority of Terence's faith.

The Sunday after that, when fath ended his sermon, but before pr nouncing the benediction, he told t congregation the whole story and show them the papers I had received. H concluded his remarks with the word

"As you know, our church reco nizes only one cause for divorce— adultery. Anne has no mind of ev accusing Terence of anything like t even if she believed him guilty. S Anne will never remarry. She and I a asking the local court to grant her t privilege of resuming the name of Crai Mrs. Craig and I are adopting Jane, that her name will be Jane Craig. I hop you will all be kind and understandi with Anne, who is going through much and who faces so many lone

years through no fault of her own."

Father's flock co-operated. My ill-fated marriage was never mentioned again in this town as far as I know.

A FEW DAYS AFTER THAT I went back to nursing in our hospital while mother took care of Jane for me. Jane called her "mother."

The depression years were hard in the church and hard in our church-sponsored hospital. In 1936 when the superintendent died, I was chosen for the position. It was in that year that Jane became old enough for regular dates and in that year that I exacted the promise from her never to date other than a Protestant without first telling me.

My concern then was unnecessary, because in 1941 just before Pearl Harbor she married Harvey Case, the son of the head of our church board. Harvey was in the Pacific with his Air Corps unit before Harvey Jr. was born.

We in the parsonage grew very close in the next years. Harvey had a leave home in 1944 and went back after a happy month getting acquainted with his son. Then came V-J Day and finally Harvey was back for good.

HARVEY AND JANE bought a little house and settled down to real happiness. Harvey Junior was a splendid little lad and Jane's only regret was that no other children came to them. When Junior was in second grade our own experienced a polio epidemic. We all worried about the little fellow but strangely it was not he but Harvey Sr. who fell ill and—to our horror—mother. Within a few days Jane was a widow, father a widower.

I gave up my position and Jane moved back to the parsonage where in spite of all sorrow, anxiety and hardship there always was peace and reliance on God.

FOR THREE YEARS NOW the four generations living in the parsonage have each made the best of things. Father, now 80 years old, needs an assistant and Mr. Case is seeking one. I am 56 and am content in the fact that I am needed by the other three. Jane is 33 and as pretty as ever. She has her father's smiling eyes which even grief could not dim forever. Harvey Jr. is 10 and does all the things a normal 10-year-old will do, but he is lovable and obedient.

Recently, I had begun to wish that Jane might marry again, but there were few single men of her age in our town, so I was glad when Mr. and Mrs. Case asked her to go to Florida with them early this year.

Jane's letters were matter-of-fact at first, but then the tone changed to a sort of glow. She and the Cases returned last week and today Jane asked me why I had her make that promise.

I asked her why, and she said she met a young man in Florida a little younger than she, but that they had liked one another immediately. She had only refrained from more than casual contact with him because of her promise, since he is not Protestant. Today she'd just had a letter from him asking if he could stop off in our little town on his way home from Florida.

So I do have a hard story to tell my girl tonight.

FIVE MAKE A FAMILY

POSSIBLE NEIGHBORS

TO CURB MY IMPATIENCE I picked up the sweater I was knitting for Susie for Christmas. No use burning up good energy in aimless pacing. But, really, if I'd had any idea of what was involved in accepting the key to the house next door I wouldn't have touched the thing with lead-lined gloves. People coming to the door at all hours, asking all sorts of questions I can't answer!

So long as he doesn't have to be bothered, Dan finds my predicament amusing. "Maybe you'd like to go into the real estate business when the children are a little older," he suggested the last time I exploded about the imposition of it all. "After all this experience you ought to pull down commissions that would let me retire."

THAT TAUGHT ME to keep my annoyance to myself and I hope the whole experience has taught me to look before I leap. After all, it is hardly fair to expect Dan to bear the brunt of my griping when I get myself into these outlandish situations.

The woman this morning was the payoff. It was all I could do not to tell her that the last people to live there died of smallpox and the house hadn't been fumigated since. I smiled at the idea and felt a little better. As my fingers flew I thought of several quite obvious drawbacks to the place I could mention—like the corner of the front porch where the boards have rotted through and the rusted place in the laundry tubs.

The doorbell interrupted my e musings. I hoped my guilty though wouldn't show in my face.

Evidently they didn't, for the wom beamed at me, batting her heavily ma caraed lashes brightly. In fact, she look so happy I didn't even mind the mingl odor of tobacco and cheap perfume much as I had at first.

"HERE YOU ARE, DEARIE. I'm bringi back the key, 'cause I'm 'fraid it wo do. First place, it's miles too big. I get the backache something fierce tryi to keep a place like that like it shou be kept. Second place, I'm used everything modrun. That house wou just kill all my beautiful furniture."

She launched into a detailed descr tion of her beautiful "modrun" poss sions and in my relief, I listened with t greatest interest.

"You see," she went on, "my husba don't understand about things like th How they got to go together, the hou and the furniture. And same way w the people. He thinks we ought to mo to the suburbs so the kids won't ha around with the wrong crowd like they doing. But I tell him if he wouldn't y at them so much they'd stay home mo And can you picture me stuck away here all day? I like to be near thin where I can run in to the five and di or Penny's any time I got a notion. Wh would I do with myself all day?"

"I'm afraid I don't know," I told her uite honestly. It never occurs to me nat I'm "stuck away off here," though can see how she might think that. I ould see, too, that she wouldn't enjoy ne multitude of activities that fill the ays of most of the women around here.

"Well, it's been nice talking to you, earie. It's not that I wouldn't like living ext to you, it's just that I like to be here things are happening."

My conscience didn't even let her et down the steps before putting me on ne defensive. Things like, "Pharisee," nd "Thank God I am not as other men," nd, "I suppose God so loved the peo- le with a reasonable amount of culture nat He gave His only-begotten Son that ny of that particular class who believe n Him shall be saved" kept floating nrough my mind. "Fine way to prepare or Christmas," the jibing went on. "Go o church and receive communion on the rst Sunday of Advent so you can pre- are for His coming more worthily. hen turn around and scorn the very peo- le He came for."

That was carrying things too far. No se letting that inner voice exaggerate y sins. I have enough real ones with- t feeling guilty about imaginary ones.

It's not, I tried to explain slowly and refully, that I think I'm really better. know she's one of God's children and I that. It's just that we are different nd ever since Miss Phaups died I've been inking how nice it would be to have a ally congenial family in the house next oor. It would be wonderful to have a roman living there who could share the me interests. I've even thought it ould be nice to have someone with hom to share a mid-morning snack and few minutes of talk when my early orning chores were done.

Oh, well, I suppose I should be old enough to stop dreaming up fairy tales. Maybe that's the thing for which my conscience should really berate me. I laughed at myself as I turned up the gas under the vegetable soup for the children's lunch.

There's something about the smell of a good vegetable soup that takes me back to my childhood. It makes me think of frosty days and school books under my arm and Mother reminding me to wash my hands and not track up the kitchen floor.

But even the best of soups could pall on one after a steady diet of soup and bread, day after day, day after day, not for months but for years—which is the way it is with thousands of people still living in refugee camps in Europe. I wonder, too, whether they like their next-door neighbors. And next-door, I gather from what I've read and what various Lutheran World Action speakers have said, means not the next house—as it does here—but the next allotment of floor space.

The back door opened and Dan staggered in, carrying a large packing box. "Hope you didn't forget I was coming," he smiled, putting down the box to kiss me. "Something smells good."

"No, I remembered. And I see you were able to get quite a box for the manger scene this year."

"I'll put it in the cellar, now. The youngsters can help me get started on it tonight."

"Would it sound crazy to you to put an offering box for Lutheran World Action near the manger and let the children give a gift to the Christ child when we have our evening prayers?"

"Not crazy at all. Let's ask them what they think about it."

Don't Be a Slave of Sex

The Bible doesn't tell us to suppress our sexual desires, b
to keep them under control. That is the way of true freedo

WHATEVER ELSE we may say of the devil, we can scarcely accuse him of lack of cleverness or perseverance!

Take, for instance, the matter of sexual impurity. It seems that for hundreds of years the devil had convinced people—especially good church people—that sexual immorality was the most terrible of sins. If anyone violated the code of behavior in sexual matters he (or especially she) was committed to the outer darkness from which there was no return.

It was an effective technique, because it kept people from seeing that serious sins of the soul, such as pride and self-righteousness, could be even worse than sins of the body in separating us from God. It also helped to make people unmerciful and unforgiving toward the fallen sinner.

Today the devil is attacking from the opposite side of the debate. His chief weapon today seems to lie in convincing people that any kind of restraint or tabu about sexual expression is old-fashioned and unhealthy!

"THE DESIRE FOR satisfaction of the sexual hunger is one of the strongest of the instincts," they tell us. "And you cannot repress an instinct without becoming unwholesome."

With none of which is there any argument. But there is a vulnerable point that the devil exploits to its fullest possibilities. That is the word "repress." Repressing a desire is to be so afraid of that desire that you don't admit even to yourself that you have it. If it ever p up, you just push it down, farther farther, and pretend it isn't there. then it really wreaks havoc!

That isn't at all what the Bible rec mends doing. If the writers of the B were advocating repression, they woul be talking about the subject of se impurity at all. That is one of the rules of repression—never talk a your desires. You don't even k they're there.

But quite on the contrary, the B speaks of the matter rather freely. fact, when you read it in a modern tr lation—so that it sounds to your ears way it sounded to the ears of the people who read it—you may fin sometimes a bit shocking.

TO BE FREED from a real, honest goodness, genuine repression must b should think, a liberation worth c brating. But some people think they being "freed" when actually they being enslaved.

Both Paul and Peter agree in t Paul, in his letter to the Christians Ephesus, describes them as they w before they were given new life in Chr ". . . Who were spiritually dead all time that you drifted along on the str of this world's ideas of living, and *obe its unseen ruler . . .*"

"This world's ideas of living" which this generation include sexual looser and lack of sexual restraints, isn't actu freedom at all; it is merely trading n

BLE READINGS THIS WEEK: John 8:1-11; phesians 2:1.

rs. And the trade, in this case, involves ving yourself to the world's "unseen ler," by which, of course, Paul means e devil, or Satan, or the Evil Power.

Peter puts it more strongly. He is lking of some men who are trying to duce Christians away from their new ith, and he says: "These men are like ells without a drop of water in them . . . With their high-sounding nonsense ey use the sensual pull of the lower ssions to attract those who were just the point of cutting loose from their mpanions in misconduct. They prom- them liberty. Liberty! when they emselves are bound hand and foot to ter depravity. For a man is the slave whatever masters him."

IN OTHER WORDS, if a man's need for xual satisfaction is so important to him at it has to be satisfied at any cost, en he is simply a slave to his passions. ne fact that he is free to satisfy those sires does not make him a free man, cause he is not free to deny them in der to satisfy other aspects of his ture.

The Bible doesn't say that sexual rela- ns are evil. In the plan of God for preservation of the human race, sex- lity is the basic factor. If He so or- ined it, it is presumptuous of us to say is inherently bad. And we recognize t it is the basis for the relationship t is the nearest to perfect love that st of us ever attain on this earth, the nily relationship.

But whatever has possibilities for great uty has, if it is abused, possibilities equally great ugliness. A dull knife sn't do much good; but it doesn't have be handled with any great care, either. It doesn't cut bread; neither is it likely to cut fingers. And so it is with our sexual desires, too. They can be the basis for a sacred relationship, or the basis for a terribly profane relationship.

PAUL EXPLAINED this in detail to the Christians at Corinth who had evidently been having some trouble with this matter. He explained to them that we are made for God, our whole selves, including the body: "Have you realized the almost incredible fact that your bodies are integral parts of Christ himself? Am I then to take parts of Christ and join them to a prostitute? Never! . . . Have you forgotten that your body is the temple of the Holy Spirit, who lives in you, and that you are not the owner of your own body? You have been bought, and at what a price! Therefore bring glory to God both in your body and your spirit, for they both belong to Him."

Here is the Christian's real basis for living a "clean" sexual life: not merely to be a respectable member of the community (although that factor may be a potent one), but because his body doesn't really belong to himself. It belongs to God!

Strangely enough, it is when we submit ourselves to God's discipline that we find our true freedom. In so far as we try to break loose from God's discipline looking for liberty, we wake up to find our liberty nothing but an illusion.

Or, as Paul puts it in another figure of speech: ". . . What you learned was to fling off the dirty clothes of the old way of living, which were rotted through and through with lust's illusions, and, with yourselves mentally and spiritually remade, to put on the clean fresh clothes of the new life which was made by God's design for righteousness, and the holiness which is no illusion."

Personal Problem Clinic

Eternal God

QUESTION: My nine-year-old daughter and I were having devotions this morning, and she remarked, "Mommy, I don't see how God could be forever and ever and ever, without a beginning or an end." She had brought up this question before.

I told her there are some things we must accept on faith. I said also that we have an orderly universe—the sun rises in the morning, the moon comes out at night, and so on. Therefore we know this world was not just thrown together, but is part of a wonderful plan which God has been carrying out. Since we are human beings we see God from a human standpoint, but we believe this powerful God is without beginning or ending. I told her God is a spirit —much greater than we can comprehend. How can I make a better explanation?

REPLY: You have given an excellent answer to a nine-year-old. It seems impossible to improve on it much, though more could be said to more mature persons. Too much elaboration, at this age, would lead to confusion.

Perhaps you could add that some ideas are so big and complex that they cannot be fully grasped by our human minds. But what is beyond our understanding now we shall be able to see clearly in a future life. In a small way comparable to this contrast is a child's inability to understand right and wrong, responsibility, punishment, or love—concepts which become more clear to us as we advance in degree of maturity.

Literalism

QUESTION: I am very much confused and bewildered. My husband was confirmed in a — church, and we both joined a Lutheran church after we were married. Then Robert became acquainted with the minister and several members from a Seventh-day Adventist church. He has been strongly influenced by their beliefs and is now opposed to observing Sunday as the day of worship. He asks, "Why should I go to a Luthe or Reformed church when they falsify?"

We have two little children who go Sunday school regularly. I wish we co all go to church together. But I don't w to be an Adventist. I attended the Adv tist church several times, believing that a wife I should.

Please explain to me about Saturday Sunday. They say that everyone who not an Adventist bears the mark of beast. I think it is terrible for them to c demn other people and churches, and separate a family. I would go to the pas for advice, but we have none at pres Should I become an Adventist to hold family together?

REPLY: Adventism is characterized a literalistic interpretation of Scriptu which the best scholarship and nearly whole of Christendom reject. Out of s interpretation comes their idea of beast, observance of Saturday, and a lief in the appearance of Christ before thousand-year period.

From a Christian angle, it makes difference which day we observe. Je rose on the first day of the week. He peared several other times on that d The Holy Spirit was given on that d For this reason all of Christendom, cept a few splinter sects, has kept first day since that time.

Robert needs one or more conferen with a Lutheran pastor or a well-inform layman on these differences. If he open to reason and evidence, there i good chance that he will return to Lutheran fold. But people who fall religious fanaticism are not always op minded. They often follow their feeli rather than the results of sober thinki Don't be in a hurry to move tow Adventism. You have much to lose nothing to gain religiously. It is alm certain that after life in the Luthe church you would not be satisfied.

—EARL S. RUDISIL

VORLD LUTHERANS AID TALIAN CHURCH

ITALY: Bolzano. Nov. 5.—WORLD-WIDE o-operation of Lutherans was demonstrated ere at the fourth annual synod of the vangelical Lutheran Church in Italy, oungest Lutheran Church in Europe.

The formal meetings of the bilingual nurch were preceded by the rededication f the Lutheran Church in Bolzano, rebuilt ith Lutheran World Federation aid and by "Lutheran Rally" dedicated to interpreta- on of world Lutheranism.

The offerings for Lutheran World Federa- on work taken during the Lutheran rally eached a record high for the young church -50,000 Italian *lire*.

The collection was made after the rally ad heard reports on the LWF Hannover ssembly and on other aspects of world- ide Lutheran co-operation, delivered by WF representatives as well as by repre- ntatives of the Lutheran churches in Ger- any and Austria, most active supporters f the Church in Italy.

The synod of the Evangelical Lutheran hurch in Italy received a report of its xecutive council on new agreements with e Evangelical Church in Germany and the nited Lutheran Church in Germany "en- oling the Lutheran Church in Italy to con- nue its development as an independent urch and to develop its missionary ap- oach to Italian-speaking people."

The Lutheran Church in Italy grew out scattered congregations of German Lu- erans settled in Italy, but is now bilingual, ing Italian as well as German for worship.

A major question for discussion at the nod was the reform of the liturgy, aimed introducing a unified Lutheran order of rvice in both languages. The synod re- ected its chief officers: president, Prof. opold Bruhns of Rome, and vice pres- ent, Mr. Herbert Rilke of Milan.

—NLC NEWS SERVICE

DANISH CHURCH FACES CHANGED SITUATIONS

DENMARK: Copenhagen. Oct. 30.—"Do we need a new Reformation?" asked Orla Moeller, general secretary of the YMCA, in a review on religious thought currents and church life. There is something at work in the church. What the outcome will be is not discernable as yet. Old ways are being challenged. Some people hope for a thorough reformation, some even look for revolutionary change.

The movement has three aspects. The first is the insistant call for new methods in church work. It is agreed that the Word about Christ and God's mercy toward mankind is of prime importance. This must not become isolated, but must become the source of new life.

The second aspect is the need of a courageous faith based on experience and conviction. Tradition has become an enslaver and has stifled the life of the spirit. The new movement is not within the control of the church leaders, but rather in the control of the dissenters. Discouragement and fear have laid hold upon the Christian population to such a degree as to deprive the Word of God of unfolding its power effectively. It is a situation reminiscent of that of the disciples between Easter and Pentecost. A new reformation must begin with the miracle of Pentecost when people willingly yielded to God.

The third aspect is the need for a new spirit of brotherliness to supplant selfishness which has regard for the individual only as a party-member or member of a social or economic group. A new understanding and realization of the fact that God created us brothers and desires the salvation and service of each is needed. This is the critical issue of the day and needs recognition as such, if the movement is to be a reform movement and not a revolution. A refor-

mation grows out of the message of salvation in Christ.

Pastors of Scandinavia, Finland, and Iceland will meet in June at Gotenborg, Sweden, to discuss baptism in relation to conversion, the crisis in catechization, the machine, people and the church. A closer contact among pastors of the diverse countries is hoped for; likewise a vital contact with students of theology.

Ground was broken for a Danish church in Paris this autumn. A fellowship hall, as well as a residence for the pastor and one for a nurse, will be erected in conjunction with the church. Funds for the project have been raised partly locally, partly through a collection in Denmark. The Danish government has also aided.

Members of the Danish Christian Laymen's Movement, 700 in number, met in September at Nyborg Beach for fellowship and inspiration. Blom Salmonsen, superintendent of schools in Aarhus, heads up the movement which purposes to give laymen a greater share in conducting the affairs of the church . . . Danish missionaries, who recently began work among the Chinese on Formosa, found a number of refugees from the Danish mission field in Manchuria.

The Society for the Danish Church in Foreign Countries held its annual meeting in Odense. The well-attended meeting heard a report about the work carried on in Australia. Danish families live in diverse places of that continent. It was also reported that many Danish people are migrating to Canada, and that one of the three pastors in the service of the society had made contact with 400 new immigrants in Edmonton alone. Toronto has more than 500 Danes. Work is contemplated among them. The Danish Church in Vancouver has an attendance of over 100 at its Danish services. Concerning South Sleswig, the report states that 21 pastors, nine youth workers, and one missionary are at work among the Danish people. One hardship is caused by the high cost of rental of church facilities. For that reason the Danish Church le a catacomb-like existence by having gather in homes, schools, or social h Effort at coming to an understanding German church authorities has thus been in vain. Budget expenses for the t work of the society amounted to at $300,000.

"What we teach our children is not material and inconsequential," writes tor Axel Hjeresen. When a teacher tal to the pupils about God creating man, laughed and upon request told the teac that man is a mere animal, and quotec their authority the *Children's Lexicon.* W the teacher pointed out that man is ne theless different because he worships in church, the children smiled again and "We do not go to church." Pastor Hjere points out that children will soon detect logical consequences of unchristian teach and disregard the realm of the spiri altogether.

A convent, dating back to the time of Vikings, about A.D. 1000, has been loca and partially dug out in Greenland. Reco of history referred to a convent of the Be dictine Order. It is estimated that the p ulation must have been between 4,000 5,000; evidences of about 300 farms 17 or 18 churches have been found. amination of the cemetery shows that la numbers of the population of all ages w buried in a common grave, leading in tigators to believe that epidemics decima the colony of Norsemen who developed advanced culture and maintained themse to the middle of the sixteenth centu Among the items found is a shaft wh bears two kinds of runic writings.

Copenhagen needs 15 additional churc to minister to her people. The city is panding rapidly. Lack of funds plagues office charged with providing the necess buildings. "The situation is critical," wr Bishop Erik Jensen. It is feared that church will arrive in the new communi too late to make an appreciable contri tion of a spiritual nature to the people

—CHRISTIAN PRESS BURE

ALLEGHENY HOME Superintendent Luke Rhoads receives check for $15,000

ENNSYLVANIA:

llegheny Home Auxiliary Pays $15,000 of Indebtedness

JOHNSTOWN—The Women's Auxiliary of the Allegheny Home recently presented e Home a check for $15,000, earmarked for the Home's indebtedness which has ow been reduced to $130,000. Over 8,100 men and women of the Allegheny Conrence became members of the auxiliary this year.

Harvest gifts to the Home from conferce churches already number upwards 6,000 jars and 2,000 store tins. Latest novation is the installation of private ones to the rooms of those guests who derwrite the expense. Quipped one est after her phone was installed: "My, lon't know whom to call first!"

ALL OFFICERS were re-elected at the 15th nual convention of conference held in inity Church, Bedford, Oct. 30 and 31. e Rev. Russell T. Shilling of Davidsville s renamed president for a second term. Conference delegates heard Synodical esident Dwight F. Putman report on the eting of the Lutheran World Federation, egates to Seattle report on the ULCA nvention, and Board of Social Missions' retaries Harold C. Letts, Francis A. earer and Clifton M. Weihe give instruction on the congregational self-study.

A COMMITTEE to study the archives and ords of the conference discovered among other things that the conference was the possessor of a one-volume portion of the Bible containing Joshua, Judges, Samuel and Kings in parallel columns of Hebrew, Greek, German and Latin. Delegates voted to deposit the records in the Allegheny Home.

> "The conference year," said President Shilling in his report, "was one of striking contrasts, of sunshine and shadows, of definite progress and definite failures. One of the shadows is the fact that for the third straight year, since 1948, we have failed to pay our apportioned benevolence in full. The same is true in regard to LWA and CHEY. This failure in spite of the fact that today Christian people are spending more money for recreation, more money for cosmetics, more money for drinks, not all of which are soft, more money for dog food, than ever before."

On the brighter side was the report that the drive to raise $100,000 for Camp Sequa-

RENOVATED. Members Messiah Church, Mifflintc Pa., and Pastor Paul W. Lauter are happily worshi in this recently renovated n and chancel

PA., JOHNSTOWN . . .

nota had gone over the top. ZION CHURCH, Johnstown, and a member of the Pittsburgh Synod, was responsible. $96,000 had previously been contributed by conference churches. Zion Church, because of an extensive renovation program, held up conducting its camp drive until this fall. Zion reports $8,500 in cash and pledges on a $9,000 goal.

OVER 400 CLERGYMEN, 65 of them Lutheran, converged on Johnstown for the first pastors' conference ever to be held in Pennsylvania. Sponsored by the Pennsylvania Council of Churches, the conference was held in First Church Nov. 11-13.

Nationally known clergymen took part. Chaplain for the sessions was Dr. Eugene Carson Blake, stated clerk of the general assembly of the Presbyterian Church U.S.A. Other leaders included: Dr. James W. Clarke of Second Presbyterian Church, St. Louis; Dr. Norman W. Paullin, Baptist Temple, Philadelphia; Dr. Roswell P. Barnes, executive secretary of the Division of Christian Life and Work, National Council of the Churches of Christ; Dr. Halford E. Luccock, professor of preaching in the Yale Divinity School; Dr. Roy A. Burkhart, First Community Church, Columbus; Dr. J. Carter Swaim, professor of New Testament at the Western Seminary, Pittsburgh; Dr. Harry F. Baughman, president of C tysburg Seminary; and Dr. Edwin T. Da berg, minister of the Delmar Baptist Chu St. Louis.

Dr. M. R. Hamsher, McAllister, named one of the vice chairmen to p next year's conference. Dr. Dwight Putman is president of the State Council Churches.

THE REV. MERVYN J. ROSS, pastor Friend's Cove charge for 30 years, c brated the 40th anniversary of his ord tion Nov. 2. Principal speaker at the ser was Dr. Harvey D. Hoover who confirr Pastor Ross and speaks of him as "the f fruits" of his ministry.

ST. LUKE'S CHURCH, Roaring Spring, cently held rededication services. $13, was spent on repairs.

A PREACHING MISSION was held in Luke's Church, Rockwood, Nov. 10- The Rev. Karl E. Kniseley, pastor of Tr ity Church, Latrobe, was evangelist.

SPECIAL SERVICES were held in conn tion with the 65th anniversary of St. Job Church, Gallitzin.

INSTITUTES on the Christian Family w held by the Somerset-Cambria District Moxham Church, Johnstown, on Nov. and in Trinity Church, Somerset, on N 21. Leaders included the Rev. George Whetstone and the Rev. Marlin C. Bottig

A., JOHNSTOWN . . .
haplain at the Pennsylvania State Refor-
latory, Huntingdon.

In the Bedford District, family institutes ere to be held in Zion Church, Everett, ec. 2, and in St. James' Church, Hunting-on, Dec. 3. Leaders were to be Pastors arvey L. Huntley, George Nein, Edward . Brame and Layman Charles Clemson.

REFORMATION SERVICES were held in vari-us centers of the conference . . . THE REV. ARVETH P. MITCHELL, First Church, Mans-eld, Ohio, addressed 1,000 Lutherans in ohnstown's First Church . . . PROTESTANT HURCHES of Johnstown annually unite for united service during the Reformation eason. Speaker this year was Dr. Clifford . Barbour, president of Western Seminary, ittsburgh . . . DR. ABDEL ROSS WENTZ ddressed the ninth annual Reformation ervice of Somerset County Lutherans.

IN PORTAGE, Reformation speaker was r. Calvert N. Ellis, president of Juniata ollege, Huntingdon . . . DR. HARRY F. AUGHMAN spoke at an interdenominational eformation service in Trinity Methodist hurch, Clearfield, Nov. 2 . . . ALTOONA rotestants held a city-wide service on Oct. 1 and heard Bishop Lloyd C. Wicke, Pitts-urgh.

ROBERT G. SANDER

EDICATED. Members of Calvary Church, aron, Pa., recently dedicated this new 15,000 church. The Rev. Raymond Agnew pastor of the Pittsburgh Synod congregation

FRIENDS

story of the week

THE WEBBS (he's with DuPont at the Savannah [Ga.] River plant) believe in encouraging their David, 6, and Sukey, 3, in expressing themselves.

Perhaps that's why the headlines on last month's newspapers "IKE ARRIVES FOR VACATION" at the Augusta National Golf Club didn't attract quite as much attention among the Webb younger set as did the pictures of the Eisenhower grandchildren: David, 4; Barbara Anne, 3; and Baby Susan.

After several thoughtful moments looking at the picture, David and Sukey informed their parents "Let's invite them to Sunday school!" (Holy Trinity Church, North Augusta, South Carolina.)

Painstakingly, the pair prepared a hand-lettered and illustrated note. Duly stamped and mailed, the youngsters waited breathlssly for an answer. And they got it . . .

. . . THE TELEPHONE rang. It was the president-elect's secretary wanting more information and promising to pass along the note.

David and Sukey spent the next day planning on how they would treat their guests. "We'll show them around church," David suggested. Sukey agreed expectantly.

But a second phone call two days later brought the disappointing news: The Eisenhower children had caught colds, were confined to their house. The mother was sorry.

Not to be outdone, the Webb pair powwowed on the spot. "I have it!" shouted David, "we'll buy them some toys at the five-and-ten so they will have something to play with!"

Within minutes, the pair had persuaded Mrs. Webb to authorize (and finance) the trip downtown. An hour later, reporters and staff secretaries at the Eisenhower headquarters in the Bon Air Hotel enjoyed a field day as they welcomed two youngsters —the Webbs—calling to deliver their gifts.

—DICK SUTCLIFFE

SOUTH CAROLINA:

Brotherhood Sets Triple Goal: Radio, Loan and Gift, and Student A

COLUMBIA—Three special objectives set for 1953 by the Brotherhood of the So Carolina Synod in its annual meeting Nov. 14 are: (1) To provide approxima $700 to underwrite one of the United Lutheran Hour broadcasts; (2) to give emph to the Loan and Gift Fund Club memberships in an effort to complete an origi goal of $51,000 (this money to aid in establishing mission congregations); (3) provide a scholarship in the amount of $250 through the regular budget as an to some young ministerial student in the Southern Seminary.

Some 250 men attended the banquet which was held at The Citadel. The principal address was delivered by Merwyn Fuss, president of the ULCA Brotherhood. Among guests attending was General Charles P. Summerall, president of The Citadel. In a few comments General Summerall told of the important part religion played in the training of young men in this institution, how necessary religion is to give a man stability in all walks of life.

The newly elected officers are: W. A. Dodgen, president; Dr. F. W. Kinard, vice president; C. C. Howell, Jr., second vice president; Philip T. Kelly, Jr., secretary; J. H. Kinard, treasurer; Harvey Frick, promotional secretary. Retiring president is Clarence L. Sox.

REFORMATION DAY services in three important areas of synod included: Charleston, St. Matthew's Church, Dr. Charles B. Foelsch, president of Pacific Seminary; ULCA President Franklin Clark Fry at Columbia's Township Auditorium; Greenville, Trinity Church, Dr. John R. Brokhoff of Atlanta.

SPECIAL EMPHASIS is now being given to completion of the 1952 Lutheran World Action goal in the synod, and to supplying clothing for Lutheran World Relief. Nilson Transfer Co. will again deliver the boxes of clothing from Georgia, South Carolina and North Carolina to the warehouse in Easton, Pa.

A GOAL OF $20,000 each year for three years toward a new dormitory at Lutheridge is being sponsored in the synod. This to come through freewill offerings and other special contributions.

DR. ROSS STOVER of Philadelphia par ipated in a special preaching mission in Paul's Church, Columbia, the week Nov. 10.

FIVE CONFERENCES of synod are giv emphasis this fall to evangelism, stewa ship, and the Lutheridge appeal. Preside elected for the new year by these con ences are: Central—the Rev. Herman Cauble, Columbia; Newberry—the R Daniel M. Shull, Newberry; Piedmon the Rev. J. Milton Frick, Greenville; Sou ern—the Rev. Fred E. Dufford, Charlest Western—the Rev. J. Virgil Addy, Gran ville.

TRINITY CONGREGATION, near Saluda, h its first service in the new church Oct. This is a vacant congregation led by a tired pastor, the Rev. J. A. Shealy, v has been supplying for about six mont The new building is free of debt. The church building is being remodeled for as a parish building.

DR. CARL B. CAUGHMAN, Orangebu and the REV. GEORGE E. MEETZE, b former pastors of Grace Church, Prosper took part in the recent dedicatory servi for the new parish building.

NEW PEWS AND WINDOWS and other i provements constituted the program of velopment for Pine Grove Church, Lc Star. Rededication of the church tc place on Nov. 9.

MT. HOREB, Chapin, and St. John's, W halla, are erecting new parsonages.

DR. H. BRENT SCHAEFFER began duties as pastor of Wittenberg congregati Leesville, Nov. 1.

The Holman Handy Bible

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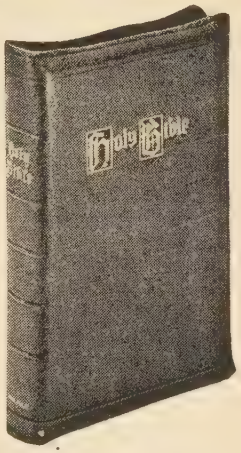

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THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob

15 And Ĕ-lĭ'ŭd begat Ĕl-ē-ā'-zär; and Ĕl-ē-ā'-zär begat Măt'-thăn; and Măt'-thăn begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are four-

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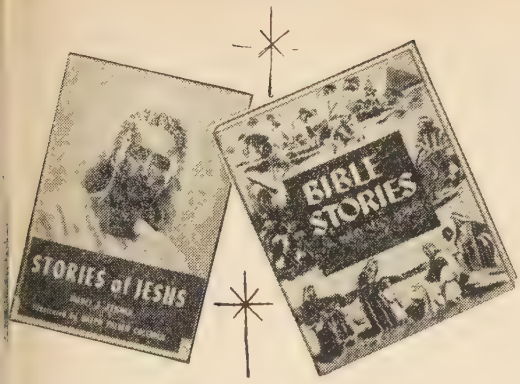

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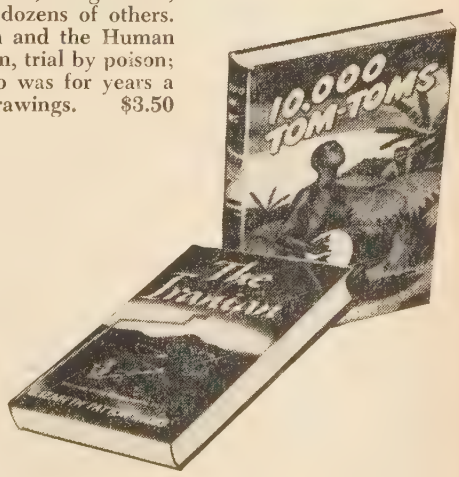

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SOUTH CAROLINA . . .

DR. KARL W. KINARD, president of t synod, was speaker at the Reformati service at St. Paul's Church, Durham, N. The service was sponsored by the Luther students at Duke University.

THE REV. WALTER A. SIGMON was stalled pastor of Mt. Calvary Church Nov. 2 by President Kinard.

OCT. 19 was a special day at St. Pau Gilbert, when a service for breaking grou for a new church was held. The new stru ture will replace one destroyed by fire l summer.

THE REV. EDGAR T. CHRISEMER, pastor the Lexington parish for the past 10 yea has resigned to accept a call to a Luther parish at Chester, Pa. He expects to beg his new work on Dec. 15.

THE REV. RICHARD E. BRUNK resign as pastor of Trinity Church, Elloree, accept a call near Pittsburgh, Pa. He beg his new duties on Oct. 12.

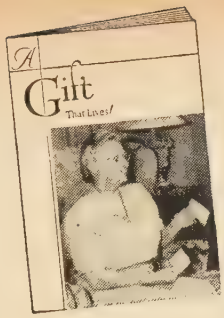
WYNNE C. BOLI

FLORIDA:

Krueger Reports on LWF; Miami Beach Church Gets Lot

JACKSONVILLE—The Hannover Asse bly of the Lutheran World Federati was the subject presented by Dr. C. F. Krueger at the Jacksonville united Refo mation festival service held in St. John Church Oct. 26. He attended the a sembly as a visitor from the Flori Synod. Dr. Krueger also reported the assembly at the Northern Distri Conference of the synodical Missiona Society held in Bethlehem Church, La City, Oct. 24, and at a dinner meeti of the Jacksonville Lutheran Men's Ass ciation attended by about 100 men Nov. 6.

NORTHERN DISTRICT Luther Leaguers he an all-day retreat at Camp Seminole, Jac sonville, recently. Participants included Pa



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affly, Trinity Church, Jacksonville, and eth Kreiser. CENTRAL DISTRICT leaguers et in Bradenton Oct. 19 at which time St. etersburg delegates and visitors gained na-on-wide attention by striking a sandbar in anatee River from which the boat was scued early next morning. Southern Dis-ict leaguers will be guests of St. Mark's nurch, Miami, Dec. 7.

EPIPHANY CHURCH, Miami Beach, just ceived the deed to an additional building t. Purchased for $12,600, this lot will ve the congregation an exceptionally at-ractive corner property on a prominent reet.

OUR SAVIOUR CHURCH, Gainesville, has elcomed as its pastor the Rev. William C. aiser, formerly of St. Mark's, Trafford, Pa.

MEMORIAL CHURCH, St. Augustine, is be-g supplied at Sunday vespers by pastors Daytona Beach and Jacksonville.

HAVING RESIGNED in September as pastor Bethlehem and St. Luke's, Lake City, e Rev. E. B. Heidt has accepted the call Christ Church, Birmingham, Ala. Dr. ymond C. Deitz, D.D., residing at Memo-l Home Community, Penney Farms, Fla., w serves as supply for the Lake City rish.

W. E. PUGH

1953-79th VOLUME

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NORTH CAROLINA:

Lutherans Join Others in Successful Prayer Effort for Rain

HICKORY—A drought, which had brought innumerable forest fires to the sta largest national forests, and endangered grazing lands and crops, was finally bro in western Carolina on Sunday night, Nov. 9, when rain began to fall.

With no rain for 31 days, one of the longest periods on record in this area, the water supply in Asheville had been critically low for more than two weeks. The Rev. Bernard L. Trexler of St. Mark's Church, Asheville, had, as president of the Buncombe County Ministerial Association, set Sunday, Oct. 26, as a special day of prayer, saying, "In emergency we become freshly aware our constant dependence on God."

STEWARDSHIP REPORT for the first th quarters of 1952 shows that 98 per cent apportionment due for this period has b given by 160 of the 171 congregations synod. Forty-nine congregations have gi more than apportioned; 62 have given per cent; 50 have given less than due; 10 have given nothing to date.

In this period $52,344 has been cont uted for the five institutions under sy support, and $214,625 has been given regular and institutional apportionm with $165,544 being given for synod apportionment.

DIRECTOR A. W. FISHER, Concord, nounced that the record total of $45,82 had been contributed to the 1952 Loan Gift Fund, sponsored by the synodical men for home mission development. annual project of the Brotherhood, money will be added in part to a regu $120,000 revolving loan fund, and a la portion of it will be apportioned out direct gifts to synod's home mission c gregations now in the process of building

A. W. FISHER, Cannon Mills execut and JOE RIDENHOUR, Kannapolis, an sistant director of the fund, were jubil over this year's response, reporting that efforts topped the previous year by seve hundreds of dollars.

This report and plans for next year w top items in the annual North Carol Brotherhood convention, Nov. 18, at F Church, Albemarle, where Dr. Everett Mitchell, noted radio personality, and UL Brotherhood President Merwyn Fuss w speakers.

OVER 1,300 YOUNG PEOPLE attended fall district meetings.

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ENNSYLVANIA:

uttrick Headlines York Preaching Mission in January

YORK—York will have its first preaching mission in January. Plans for the mission to be held the week of Jan. 11-18 have been made through the York Council of hurches, more specifically its department of evangelism and missions.

Headliners include: New York City's Dr. George Arthur Buttrick; Dr. Elmer Homrighausen, Princeton; Dr. George McPherson Docherty, Washington; Dr. Albert E. Day, Baltimore; Dr. W. O. Carrington, Brooklyn; Dr. Norman Paullin, Philadelphia; Dr. Paul M. Robinson, Hagerstown; Dr. John H. Ness, Sr., Dayton. Services will be held in the First Presbyterian Church.

CARLISLE LUTHERANS conducted their annual Reformation Service in First Church on Nov. 2. Pastors of the city and surrounding area participated. In the absence of ULCA Secretary F. Eppling Reinartz,

ORTH CAROLINA:

TREASURER'S REPORT for first quarter of w year in the North Carolina Women's issionary Society should total receipts of 7,945.87 and a balance of $3,483.36.

Synod is in the midst of an $86,000 drive for further development of the Lutheridge Assembly Grounds. A $65,000 dormitory, the second to be erected in two years, is in process of being completed.

MT. CALVARY, Claremont, celebrated its lden anniversary Sept. 14. Synod Presnt F. L. Conrad spoke.

DAVID F. COOPER

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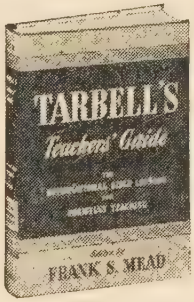
TARBELL'S TEACHERS' GUIDE 1953



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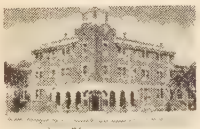
who had been scheduled to be the speaker, Richard T. Sutcliffe, assistant editor of THE LUTHERAN, delivered the address.

MRS. ELMER P. TRUCHSES, Carlisle, was re-elected president of the conference Mis-



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sionary Society at the fall meeting held Christ Church, York. Other new offic include: vice president, Jean Thomas, I lerville; Mrs. Francis E. Reinberger, C tysburg, recording secretary; Mrs. Gec Overmiller, Dallastown, statistical secret and Laura Wakley, Dallastown, treasu

THE 1953 CONVENTION will be held Trinity Church, Chambersburg.

LUTHER MEMORIAL CHURCH, York, the cornerstone for the new $95,000 chu Oct. 26 with Dr. Gerald G. Neely and Rev. Francis E. Reinberger as speakers.

CHRIST CHURCH, Loganville, will erec educational unit . . . THE REV. M. E. SM pastor of New Freedom charge, marked 40th year of his ordination recently . . . PAUL'S CHURCH, Hanover, has gathered shipped over 11 tons of used clothing . LAYMAN JAMES STINE (St. Paul's, Yo was elected president of the Lutheran M of Greater York.

THE DISTRICT Luther League will hol missionary rally Jan. 18 in Union Chu York, and a valentine party in St. Pa York, Feb. 12.

PAUL LEVI FO

GROUNDBREAKER. Pastor Robert Sternat breaks ground for new two-s Christian Education Building for Mt. Z Church, Goodyear, Pa. Much of worl being done by men of the congrega

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ROCKY MOUNTAIN:

Germany's Bishop Otto Dibelius Deliver Address on December 1

DENVER—Denver, Colorado, is to the setting (Dec. 7-12) for the sec general assembly of the National Co cil of Churches of Christ, largest religi organization representing 29 Protest and Eastern Orthodox communions.

Dr. Franklin Clark Fry, president ULCA, along with some 25 deleg will represent United Lutherans; total ficial delegates of all churches will 600. Larger group meetings will be h in city auditorium.

Scheduled to speak is Bishop Otto D lius of Germany. Dr. John Foster Du to be Secretary of State in the Eisenhc cabinet, will also speak.

Dr. Fry will speak at the United Chu Men's Dinner next Monday evening (D 8) in the Cathedral Room at the Alb Hotel.

Also addressing this dinner meeting be Layman (General Motors) Charles Wilson, another Eisenhower cabinet pointee.

Also speaking Thursday evening wil Dr. James H. Robinson, Presbyterian N minister of the Church of the Maste New York City, who recently won plau for his heartening report of his round world trip.

Three largely attended Reformation s ices were held in Denver. One by the E estant churches, addressed by Dr. Wright, First Presbyterian Church, P land, Ore.; another by the Missouri Sy with a large song-fest, and the third by NLC churches.

Guest speaker at the joint Reforma services of National Lutheran Cou churches, held in St. Paul's Church, D ver, was the Rev. M. G. Christensen, p ident of the Nebraska District of the UE Pastor Clarence B. Lund led the Luth Festival Choir. OLIVER F. WEA

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DECEASED

Mrs. William Arndt

Mrs. Lillie Meyer Arndt, widow of late Rev. William Arndt, died at her ho in Ontario, N. Y., Nov. 2. She was 84.

Active in church work all her life, served with her husband during his and only charge (50 years) at Immar Church, Webster, N. Y.

Surviving are two daughters, Miss Hi Arndt and Mrs. John Furber, both Ontario, N. Y.; two sons, William Arndt of Webster, N. Y., and Imman Arndt of Rochester, N. Y.; three gra children and one great-grandchild.

The funeral service was conducted N 5 in Immanuel Church, Webster, by Rev. Franklin K. Blank. Burial was Webster.

Sister Friederike Fessler

Sister Friederike R. Fessler, former rector of the social service department Lankenau Hospital, Philadelphia, died that hospital Nov. 6. She was 76.

She entered the Philadelphia Mot house in 1910 and was consecrated a coness in 1916. She organized the so service department of the hospital, ser as its director from 1914 through 1 She thereupon served in various departm of the Philadelphia Motherhouse until retirement in 1947.

Surviving are a brother, Charles Fess three sisters, Clara Fessler and Mrs. Am

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ylor of Philadelphia and Mrs. Ella ılemer of Bethel, Pa.

The funeral service was conducted in e Motherhouse Chapel Nov. 10 by the :v. Paul Schmieder. Interment followed Philadelphia.

rs. Jacob Steinhauser

Mrs. Marie Becker Steinhauser, widow the late Rev. Jacob Steinhauser, former stor of St. Michael's Church, Allentown, ., died Nov. 12. She was 100.

Born Feb. 14, 1852, Mrs. Steinhauser ed most of her life in Allentown, Pa., and s active in church circles of her own urch and the community. She was a arter member of the Muhlenberg College ıxiliary and a member of the Philadelphia minary Auxiliary.

Surviving are three children, Arthur Steinıser, Mrs. Hilda Weiss and Mrs. Alma oper, all of Allentown; four grandchildren and one great grandchild. In addition to her husband, she was preceded in death by three sons, including the Rev. Albert T. W. Steinhauser, and a daughter.

The funeral service was conducted in Allentown Nov. 14 by the Rev. Carl Neudoerffer. Burial was in Allentown.

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in conclusion . . . . . .

ONCE IN A WHILE my fingers stutter on the typewriter keys. A few months ago we had a "Church in the News" report on the congregation in Allentown, Pennsylvania, which decided to pay up its CHEY pledge from current expense funds before its pastor went to the ULC convention. The note in plain sight on my desk said it was St. Michael's Church but my errant fingers tapped out St. Stephen's.

Maybe because it was late at night I did not notice the error. Or perhaps I sympathize subconsciously with the dragon who was the underdog in his battle with St. Michael the archangel, and therefore I don't like to give St. Michael publicity. As for the two congregations in Allentown, they are both splendid, and both have capable pastors: the Rev. Carl Neudoerffer at St. Michael's and the Rev. Ralph Hartzell at St. Stephen's—to set the record straight.

THE HAPPY ENDING of this story is that the St. Stephen's people were so generous in overlooking our error that last week they sent in 460 subscriptions for THE LUTHERAN, one for each family. This was a bright moment in the early days of our 1952-53 crusade for more readers. Until a year ago Allentown, which has 20,000 United Lutherans, had only 223 families receiving THE LUTHERAN. Then St. Paul's Church came through with 705 subscriptions, and now St. Stephen's.

We are in a queer situation in seeking more subscribers. The more we get, the bigger our annual deficit grows. The price for the paper is only $2 when subscriptions are sent under "the congregational plan" at this time of year. It costs $3 to print 52 issues of THE LUTHERAN for each subscriber.

The reason we operate on this profitable basis is that it has been covered in hundreds of congregat that getting the paper to their famili a stimulant to church loyalty. People interested in the church's work bey the borders of their own parish. Paul's and St. Stephen's in Allent are making a fine investment in pa $2 apiece for subscriptions for t families, and the church is making mistake in paying the extra dollar w each subscription costs.

WE KNOW THAT THIS PAPER is a ple, unpretentious magazine. You get a lot more heart throb per sq inch if you pay 25 cents for this mon *McCalls*. They pay more for one f color picture than we pay for all ph graphs in THE LUTHERAN in six mon

But we find that when our paper st coming into a home where it has previously unknown the people loo it cross-eyed for a few weeks, then glancing through it casually, and end by being cover-to-cover readers. A in Chicago wrote this to us recen "When my wife subscribed for THE THERAN I felt it would only lie aro Seeing copies on the table I remin my wife that she ordered this maga and not I. After a month or two I pic one up, and made a discovery w is now being added to each week .

We hate to confess to this man we sometimes get St. Stephen mixed with St. Michael, but we guarantee to do that very often. We'll do our to bring our friend in Chicago as pro and accurate a report on things of cial concern to church people as h likely to find anywhere—and we'll it cheap. —ELSON RU

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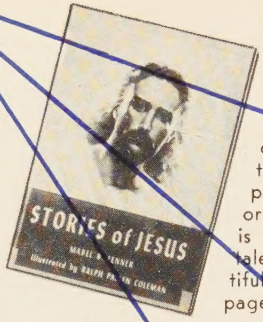

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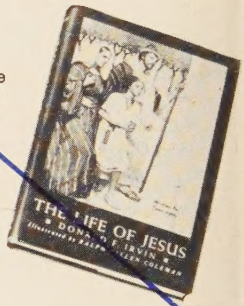

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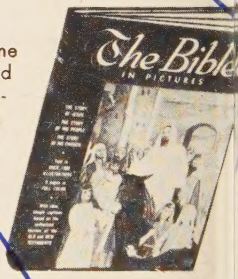

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